



HERO, the heroine of Anthony Horowitz's new romance, has much

EALISM and a wit that are as

romantic as the love scene business

NE of the most curious features

of the love scene in "With For-

OME idea of a "Pinchbeck God-

ness," the maiden literary effort

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EVERY novel reader is familiar with the subtle, analytic method of Mr. Henry James. It may be studied in his new book, "The Spoils of Poynton." Owen Gereth and Fleda Veta are the lovers. Owen has engaged himself to a dowdy girl named Mona, and his mother refuses to vacate Poynton and give up the fine treasures or "spoils" of that beautiful try-street, because she wants Fleda and not Mona for a daughter-in-law.

Fleda loves Owen, but has hitherto steadfastly repelled his advances as long as the other woman remained in the field. Owen has been one of the blackshoe men, always portrayed by Mr. James, who blurs out to Fleda that he loves her, and assures her that Mona is going to set him free.

"And what if Mona doesn't give you up?" Fleda asked.

"Owen was baffled but a few seconds; he had thought of everything. 'Why, that just where you come in.'"

"To save you? I see. You mean I must get rid of her for you." His blankness showed for a little, but he felt the chill of her cold logic; but, as she waited for him to join her, she knew to which of them it cost the most. He gasped a minute, and then gave her time to say: "You see, Mr. Owen, how impossible it is to talk of such things yet!"

"Like Lightning he had grasped her arm. 'You mean you will talk of them?' Then as she began to turn the floor of assent from her eyes: 'You listen to me! Oh, you dear, you dear—when, when?'"

"Ah, when it isn't mere misery!"

"The words had broken from her in sudden loud cry, and what next happened was that the very sound of her pain upset her. She heard her own true note; she turned short away from him; in a moment she had burst into sobs.

"She clasped her, and she gave herself. He poured out her tears on his breast something pained and pained throbbled and gushed; something deep and sweet surged up—something that came from far within and far off that had begun with the sight of him in his indifference and had never had rest since then."

Johnhina Levi, dealing with the Hebrew language and its beauties of expression.

Dr. Julius Fürst, of Mannheim, a prolific and learned writer, discusses "Traces of Palesstine in the Earliest Interpretations of the Bible in the Septuagist (the great Greek translation)." Dr. M. Gaster, chief rabbi of the Spanish and Portuguese congregations of England, publishes here for the first time from a unique manuscript of the tenth century, the oldest version of "Midrash Megillah," a rabbinical commentary upon the Book of Esther.

Professor M. J. de Goeje, of Leyden, writes on the "Quotations from the Bible in the Koran and the Tradition (of the Arabs)." Rev. Hermann Gollancz, M. A. (London) presents a translation of Aramaic versions of the principal traditional prayer used by the Jews in their services.

Dr. William Henry Green, Professor in the Theological Seminary at Princeton, New Jersey, the nestor and American Hebraist, meets the higher critics of Genesis on their own ground and disposes of their arguments in scholarly fashion. Dr. Max Grunbaum, of Munich, discusses Rensan's theory on the later forms of Hebrew words. Dr. S. J. Halberstain, of Bielezt, adds some Hebrew notes to certain passages in Dr. Zohut's Lexicon.

Professor J. Halevy (Paris), one of the most famous of modern Assyrian scholars, discusses the "Burial of Jacob" according to Genesis. Dr. A. Horkavy, of St. Petersburg, a great Russian scholar, writes a paper in Hebrew about Saadyah Gaon, a famous philosopher of the early part of the Middle Ages. Dr. Hartwig Hirschfeld, of Ramsgate, England, discusses an Arabic commentary upon the Book of Esther, attributed to Moses Maimonides, publishing a part of the original text.

Rev. Dr. Marcus Jastrow, of Philadelphia, who is just about completing a Talmudic lexicon in English, the first to be published in this language, contributes a "Analysis of Psalms LXXXIV. and CL." Rev. Dr. K. Kohler, our great New York authority on Essene literature, publishes the "Testament of Job," from which an interesting selection appeared in the Sunday Journal some weeks ago. Dr. Samu Krauss, of Budapest, writes a learned paper on the "Names of Egyptian and Syrian Gods Found in the Talmud."

Professor Mayr Lambert, a famous Parisian savant, discusses the "Formation of the Strong Trilateral Roots." Professor Dr. M. Lazarus (Berlin), the well-known German writer, explains a difficult passage found in the Talmud.

Dr. L. Lewysohn (Stokholm) writes in Hebrew on a Talmudic subject.

Professor D. D. L. Margoliouth, of Oxford, writes a learned paper upon an "Arabic Version of Aristotle's Rhetoric," comparing the Greek original and Arabic translation. In detail. Dr. A. Neubauer, of Oxford, one of the greatest of modern paleographers, publishes some liturgical compositions attributed to Rabbi Saadyah Gaon, which I found in the Bodleian Library.

Professor Dr. Gustav Oppert, of Paris, writes a very interesting account of the Jesuit colonies in India, to which the editor, Mr. G. A. Kohut, appends some letters exchanged between the Jews of Malabar and New York more than a century ago. Dr. Samuel Poznanski, of Berlin, publishes the Arabic of a portion of Qirgizani's "Kitab al-anwar wal-Marqab" ("The Book of Enlightenment," etc.), by a Kavaist of the tenth century. M. Theodore Reinach, of Paris, writes about the "Second Rule of Jericho."

Dr. Ludwig A. Rosenthal, a great German writer, discusses the "Agada in Mechilta," which means the legendary homilies found in an ancient rabbinical commentary on the book of Exodus. Professor S. Schechter (M. A.), reader in rabbinics at Cambridge, publishes "Notes on a Hebrew Commentary to the Pentateuch in a Parnas manuscript," including some of the original text.

Professor Dr. Carl Siegfried, of Jena, the author of a late Hebrew lexicon and other famous works, writes on the construction of sentences in later Hebrew. Professor Dr. H. Stielthal, of Berlin, one of the foremost of philosophers and physiologists of Germany, discusses "The Character of the Semites." Professor Dr. Hermann Strack, of Berlin, editor of the best editions of the Hebrew text of the Bible, writes about "Lost Manuscripts of the Old Testament," showing that many of these are known to exist have been lost sight of and are buried in some forgotten library or monastery—if not utterly destroyed.

Rev. Dr. Benjamin Szold, of Baltimore, Md., the author of an exhaustive commentary on the Book of Job, writes in classical Hebrew, and one of the greatest American Hebrew writers, discusses the "Eleventh Chapter of the Book of Daniel" which he believes "throws light upon the entire book, and removes its mysteriousness."

Rev. C. Taylor, Master of St. John's College, Cambridge, writes about "Code de Ross, 184" in the Royal Library of Parma, which contains some valuable Hebrew commentaries. Dr. Hugo Winckler, of Berlin, writes about "The Hebrews in the Tel-Amovna Letters," from which the Sunday Journal lately presented several "Low Letters." He believes that he can find the Hebrews mentioned here as "Habini."